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ABSTRACT

This guide provides volunteer hunter-education instructors with background information on subjects related to hunter education. A major goal of hunter education is to develop an environmental ethic among outdoorsmen, based on a deeper understanding of the natural world. Chapter 1 clarifies terms frequently used within the broad context of outdoor education: science education, outdoor recreation, nature interpretation, conservation education, environmental education, and nature study. Each discipline is reviewed in terms of its philosophical foundation, including processes, goals, and functions. Chapter 2 overviews various philosophies and their influence on environmental behavior, including naturalism, idealism, realism, neo-Thomism, pragmatism, existentialism, and humanism. This chapter also provides examples of environmental issues and possible responses to those issues based upon different views of reality. Chapter 3 addresses the process through which attitudes and behavior evolve. Chapter 4 addresses instructional delivery and testing in a hunter education program, and discusses purposes, goals, and objectives; content of program; needed materials; organizational structure of the class; adequate facilities for program delivery; and competency of the instructor. Chapter 5 addresses ethical instruction as a process of developing responsible behavior. Chapter 6 describes the environmental insight of Native Americans and how their lifestyles integrated, rather than conflicted, with the natural order of nature. This chapter also addresses the consequences of unlimited growth at the expense of the environment. Each chapter contains suggestions for review and references. (LP)

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Teaching Hunter Responsibility

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DEDICATION

The authors recognize William "Bill" Bell, W. Kelly Hubbard, and Burnis Skipworth who devoted over 109 years to the people of the Commonwealth of Kentucky. These officers inspired many to enjoy the outdoors and/or to pursue conservation careers.

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NOTES

INTRODUCTION

All the outdoor movements, from nature study in the late 1800's though conservation education, outdoor education, and environmental education, have had a singular core goal. This goal is:

To develop within the individual an environmental ethic that produces better environmental behavior.

Although hunter education has always contained a section related to hunter ethics, the major emphasis has been placed upon safety. The decline in hunting accident ratios is ample evidence that this form of education has been effective. With the above in mind, it seems reasonable that more attention be given to ethics and attitudes, since these form the foundations of behavior.

The American Indian understood that attitude and behavior were related. The differences in environmental ethics and attitudes between the Native American and the European formed the foundation for much of the conflict that occurred.

The Indian's environmental behavior was guided by a love of the wilderness and the plants and animals that inhabited it. He often expressed the view that the white man considered the wilderness to be only a resource to be exploited for his own enrichment. Indian behavior was based in a love of the natural environment and on an environmental ethic. He viewed the white man's behavior as being limited only by regulation and fear of punishment. Adario, a Huron Chief, made the following statement in the late 1600's:

"What sort of Men must the Europeans be? What species of creatures do they retain to? The Europeans, who must be forced to do good, and have no other promoter for the avoiding of evil than the fear of punishment."

Since an ethic is an attitude, and attitudes provide the justification for behavior, real behavior change can only take place when ethics change. If we are to make a real and lasting impact upon hunter behavior in an environmental sense, we

must first make an impact upon the way hunters view themselves in relation to the environment. For example, consider the statement by Brave Buffalo, a Sioux: ".... in order to honor Wakan Tanka (God) I must honor His works in nature." To the Indian, environmental ethics were a real and present religious principle.

One must never confuse laws with ethics. Laws are designed by societies to order social behavior. Ethics are rules that individuals use to order their personal behavior, based upon personal perceptions of right and wrong. If hunters only depend upon laws and the harshness of the penalties for breaking these laws as guides for behavior, then we are no better than the Europeans Adario described in the 1600's.

As the American wilderness continues to shrink in the face of technology, development, and pollution, it becomes increasingly important for the outdoorsman to become a spokesman for better environmental behavior. In the past the hunter has been the protector of wildlife and the benefactor of the American wilderness. It is through the efforts of the American hunter and fisherman that we have preserved that part of the wilderness that we enjoy today. The management principles that we applied to our own environment established a model for the world.

As hunter education instructors, we need to commit to the education of a new generation of hunters. We must instill in them an environmental ethic based upon a love of the land and the creatures with which we share the land. We need to move toward a new understanding and a higher level of environmental behavior.

If we are successful in this work, we could very well lead in the fight for a better global environment. If there is to be a new world order, the hunter education instructor will play a vital role in its development.

About The Series

This is the first book in a three book series designed to aid

the hunter education instructor by providing additional information on a variety of background subjects related to hunter education. Parts of this book were first published as a text for a course in outdoor education at Western Kentucky University. The purpose of the course was to give Recreation and Park Administration students a better understanding of outdoor philosophy and Kentucky natural history as an aid in providing a basis for interpretation of the natural environment.

The hunter education instructor is an important member of the outdoor/environmental education community. Since hunting takes place in an outdoor setting and all living things are environmentally related, there is a need for a deeper understanding of the natural world as a whole. Just as the Indian was both a hunter and a naturalist, so must the hunter education instructor wear both hats.

Those who would interpret nature to others quickly learn that outdoor education is a never ending process. The land as it is today is a product of the geological evolution of the region. Habitat depends upon soil, drainage, topography, and other factors produced by millions of years of change. In fact, in many cases the plants and wildlife of an area depends upon the geology of that area.

Understanding the weather of a given area is important to the hunter for many reasons. Each place has a particular set of weather patterns. By developing a better understanding of the natural forces that drive weather changes the hunter is better prepared to safely enjoy the sport.

Nonhunted species share the natural environment with hunted species. The Indian said that God put the animals here so that man could learn from them. John Burroughs said that by observing animals one could come to a better understanding of oneself. Whatever the purpose, learning to understand the habits of all living creatures is enjoyable and, many times, can mean the difference between a successful and an unsuccessful hunt.

Since animals are dependent upon plants, it would follow that a knowledge of plants would be a valuable aid to the

hunter. Certainly, a knowledge of poisonous and skin- irritating plants should be a basic requirement for anyone who spends much time in the field. Unfortunately, most outdoorsmen know much more about animals than they do about plants.

Identifying venomous and infectious snakes, spiders, and insects plus having an understanding of the health hazards they can create is a must for the hunter. The hunter education instructor should be well versed in this area and should be able to reasonably answer questions on the subject. For the youngster, a warning now can save a lifetime of trouble.

Indian lore, folklore, and the knowledge of the wilderness handed down for generations adds a special dimension to the study of nature. The Indians and the pioneers had a special relationship with the wilderness. What they learned is as important today as it was then to the outdoorsman.

This book is designed to be a resource book for the hunter education instructor. As such, it should answer many questions but it should also open the door to many that are not answered. If this is true, then it has accomplished its task.

For the interpreter, naturalist, and yes, the hunter education instructor, outdoor education is a lifelong process.

Publication of the Series

This series is to be published in three books:

Book I - Teaching Hunter Responsibility
Book II - Kentucky Prehistory
Book III - Kentucky Natural History.

Note: The Native American quotes above are from: "Touch The Earth" by T.C. McLuhan, Pocket Books, New York, 1972.

CHAPTER I
OUTDOOR MOVEMENTS

Introduction

Hunter education instructors are outdoor/environmental educators. As such, it is necessary to understand the history and evolution of outdoor/environmental education. An understanding of the past establishes common ground for the teaching of outdoor/environmental subjects across the broader range of purposes, applications, and processes.

In a field of study as broad as outdoor education, there are usually several terms that are used interchangeably but may have quite different meanings. While the improper use of such terms can be expected of the novice, professionals are expected to know the differences and use proper terminology. Unfortunately, abusive use of outdoor related terms is liberally sprinkled through both text books and professional journals.

If overlapping terms are confusing, then individual philosophies that provide the base for thought and action may be even more confusing. For example, compose a definition for each of the following terms:

Science Education	Conservation Education
Outdoor Education	Environmental Education
Outdoor Recreation	Nature Study
Nature Interpretation	

Most people trying to complete this exercise find the terms difficult to separate. Definitions broad enough to include several terms indicate a lack of understanding of the processes, purposes, and/or foundations of individual movements within the general heading of outdoor teaching/learning.

Purpose

The purpose of this chapter is to review the definitions of terms frequently used within the broad context of outdoor educa-

tion communications. It is also the purpose of this chapter to review the philosophical foundations, processes, goals, and/or functions that are included within the parameters of these terms.

Objectives

Upon completion of this chapter, the hunter education instructor will have the ability to:

1. Define the terms contained in this chapter
2. Properly use the terms in oral and written communications
3. Discuss the processes related to a given term
4. Discuss the similarities and differences among processes included within various outdoor movements.

Outdoor Education

In recent years, outdoor education and environmental education have been viewed as a process rather than as a subject. Such a view implies that environmental education should be emphasized in the teaching of subjects, rather than becoming a subject. Noel McInnis (1972) seemed to agree with the above concept when he wrote, "No subject, as subject, is more environmental than any other subject."

Arthur Mittlestadt (1970) took the position that since many outdoor related terms and headings include similar concepts, content, and activities, therefore, they could all be included under the heading of environmental education. While this generalization may be justified, it tends to add to the confusion of separating terms and movement headings.

If one reviews the literature related to various outdoor terms, headings, and movements, it becomes clear that all have much in common. In the final analysis, separation of outdoor related terms may not be possible in terms of content alone. One must examine purposes, goals, objectives, and processes to find adequate grounds for separation.

One all inclusive definition of outdoor education is:

Teaching in the outdoors that which can best be taught outdoors.

This definition only requires that teaching and learning take place in an outdoor setting. To be more specific regarding the activities included under the outdoor education heading, it is necessary to establish some parameters. To be classified as an outdoor education activity, the following elements should be present:

1. The teaching/learning experience is enhanced if the activity is conducted in an outdoor or natural setting
2. The activity and environment are integrated as a whole
3. The content deals more with concrete than with abstract subjects
4. Measurement of outcomes are weighted toward outdoor understandings, skills, and competencies gained.

From an interpreter's perspective this kind of teaching/learning might be viewed as two sides of the same coin. One side of the coin would fall under the heading of:

A. Teaching/Learning Outdoor Skills.

The other would be defined as:

B. Developing Natural History Understandings.

For example:

Outdoor cooking would fall under heading "A".

Learning that "poke" is edible when par boiled, and that "wild onion" and/or "wild garlic" can be added as a seasoning, and that "lamb's-quarter", "dock", and numerous other plants can be added to the pot falls under heading "B".

Learning to canoe would fall under heading "A".

Being able to identify the plants growing along the bank would fall under heading "B".

Like a coin, one must experience both "A" and "B" in order to be educated in the outdoors. A coin is incomplete if only one side is stamped.

Another example would be learning to identify wildlife from slides.

While this activity might be considered a valuable exercise preceding a hunting trip, it would not be considered an outdoor education experience under the criteria above. With the possible exception of competencies gained (the ability to identify some

animals), none of the identifying characteristics of an outdoor education experience are present. It becomes outdoor education when animals are observed in their natural settings, and common name, hunting lore, and environmental interactions are discussed.

Outdoor Recreation

Outdoor recreation is one of those headings that must be defined in terms of the desired outcome or goal. While outdoor learning can and should take place during the process of outdoor recreation activities, the overriding purpose should be, the wise and productive use of leisure time.

Phyllis Ford (1981) defines outdoor recreation as:

"Outdoor recreation consists of all those leisure experiences in the outdoors that are related to the use, understanding, or appreciation of the natural environment or those leisure activities taking place indoors that use natural materials or are concerned with understanding and appreciation of the outdoors."

While some find little disagreement with the above definition, interpreters would suggest that the indoor activities she mentions might be better classified under another heading. The following definition seems better.

Outdoor recreation is:

Leisure activities conducted in an outdoor setting that are dependent upon that setting.

Both outdoor education and outdoor recreation include activities that are conducted in the natural environment.

Hunting, fishing, camping, backpacking, and canoeing are examples of outdoor recreation activities. Football, baseball, tennis, and other sports normally take place in the outdoors but do not depend upon a natural setting to be enjoyed. While many sports figures argue over natural verses artificial surfaces and indoor verses outdoor stadiums, the conduct of the activity is not enhanced by the natural environment of the playing field.

Environmental Education

Environmental education became an educational emphasis or

movement after the first space flights, and with the discovery of the environmental effects of D.D.T. and other environmentally toxic substances. Looking back from the moon at a small blue planet with limited life support systems forced humans to view the environment in limited rather than unlimited terms. Public exposure to the spreading harmful effects of man-made chemicals in the world's ecosystem, and a greater understanding of their threat to human existence, added emphasis to the push for public education.

While the interaction of environmental elements was not a new concept, the importance of a world-wide ecological perspective was brought into sharp focus. Crume (1983) stated that the overriding behavioral objective of both outdoor and environmental education should be to "... develop within the individual an environmental ethic that will influence better environmental behavior."

With the above in mind, a general definition of environmental education might be:

Teaching/learning not only what things are but how they interact for the purpose of developing an environmental ethic.

Conservation Education

The most commonly used definition of conservation education is: Teaching the wise use of natural resources.

Conservation education became an emphasis in the public schools after World War II. Public awareness of the depletion of the nation's natural resources prompted the government to mandate such education.

Conservation education gave way to environmental education during the 1960's and 1970's, primarily due to governmental influence and availability of federal funding. Today, both conservation education and environmental education receive minimal treatment in the majority of the nation's school systems. Some systems, however, have main-streamed environmental education and have developed excellent programs. In others, environmental education was phased out as external funding dried up.

Nature Study and Science Education

The golden age of nature study, in the United States, occurred at the turn of the century, roughly dating to the late 1800's and early 1900's. Nature study in the public schools was a response to the mass movement of people from rural to urban settings. A basic knowledge and understanding of the natural environment was not generally present among students living in the larger industrial based cities.

With the advent of more formal science education, nature study, as the primary source of nature-based education began to disappear. Anna Comstock (1912), in her Handbook of Nature Study, discussed the differences between the two.

She writes: "Nature study is ... a study of nature; it consists of simple, truthful observations that may, like beads on a string, finally be threaded upon the understanding and thus held together as a logical and harmonious whole. Therefore, the object of the nature study teacher should be to cultivate in the children powers of accurate observation and to build up within them, understanding." (Comstock, 1912)

Consider the above definition in comparison to the definition of environmental education: Teaching/learning not only what things are but how things interact. It is obvious that the two are similar. Comstock (1912) also stated that nature study had a relationship to art, history, literature, mathematics, and other school subjects. She advocated the integration of nature study into all other subjects. McInnis (1972) made the identical observation when he suggested that environmental education should not be thought of as a subject but rather as emphasis in teaching subjects. He wrote that history, art, mathematics, sociology, literature, and science should be taught environmentally.

A review of Comstock's (1912) views on nature study and contemporary literature related to the processes of environmental education provide ample evidence that she was actually advocating environmental education under a different heading. Comstock's writing becomes even more unique when one considers that her concepts predate environmental education by some fifty years.

Comstock (1912) separated nature study from science education by differences in process. She wrote that the process of nature study: Starts at any point the child has an interest and moves in any direction that interest leads. Science education: Starts at the simplest and moves in a logical order to the most complex. She also stated that nature discovery depends upon individual discovery, while science education depends upon memorization.

Nature Interpretation

Nature interpretation was defined by Page (1976) as, "Putting the cookies where children can get at um'." A more formal definition is: making the complex simple.

The interpreter deals with common names, simplified concepts, and generalized understanding. Technical details are often lost in the translation. The process of interpretation is more related to nature study in scope and definition than to science education.

Conclusions

The following are some general conclusions that might be made from a review of outdoor related terms and headings:

1. Outdoor education is a broad heading that might include a number of other terms and headings.
2. Outdoor education might be subdivided into two areas: (A) Outdoor Activities, and (B) Outdoor Knowledge and Understanding.
3. Environmental education should be viewed as a process of teaching subjects, rather than a subject.
4. Outdoor activities, regardless of the heading, should promote an environmental ethic and better environmental behavior.
5. Outdoor recreation is directed toward productive use of leisure time and may include outdoor learning.
6. Conservation education evolved from a need to teach the wise use of natural resources.
7. Nature study and environmental education are both similar processes.
8. Nature study emphasizes individual discovery.

9. Professional outdoor educators should be able to define outdoor-related terms and headings and use them properly.
10. The interpreter's view of outdoor education may not necessarily be the same as the view of other professionals in outdoor-related fields.
11. Interpreters use a nature study rather than a science education approach to outdoor teaching/learning.

Suggestions for Review

Define the following:

1. OUTDOOR RECREATION
2. OUTDOOR EDUCATION
3. CONSERVATION EDUCATION
4. NATURE STUDY
5. SCIENCE EDUCATION
6. ENVIRONMENTAL EDUCATION
7. NATURE INTERPRETATION

Discuss the following:

1. When and why did nature study develop?
2. What started the movement toward conservation education in the public schools?
3. What events started the evolution of conservation education into environmental education in the public schools?
4. What was the most important factor in the movement away from environmental education in the public schools?
5. Why must some outdoor terms be defined through purposes, goals and objectives?
6. How are nature study and nature interpretation related?
7. How are outdoor education and outdoor recreation different?
8. What is Comstock's view of the process of science education?
9. What Comstock's view of the process of nature study?
10. What is the ultimate goal of environmental education, and why?
11. As a hunter education instructor, what are your responsibilities

to the broader field of outdoor/environmental education?

12. How can hunter education be delivered from an environmental education perspective?
13. Are there elements or processes in your teaching of hunter education that could be enhanced by using some of the processes presented in this chapter?

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CHAPTER II
PHILOSOPHY AND ENVIRONMENTAL BEHAVIOR

Introduction

Philosophy is derived from the Greek words - Philein, meaning to love, and Sophia, meaning knowledge. A person's philosophy is the way things are viewed.

Philosophers concern themselves with such questions as: the nature of truth, beauty, and good; and, the nature of reality. The question, "What is real?", has bothered people throughout human history. How one views reality, or what is real, has considerable impact on what one does.

The purpose of this chapter is to develop, within the reader, a better understanding of that reader's view of reality, and the views of reality among several accepted philosophical camps. A second purpose of this chapter is to encourage the reader to think about the relationship between major philosophical trends and how such trends affect hunter and environmental behavior.

Naturalism

The physical and psychological benefits of outdoor-oriented activities have been discussed for many years. Historically, the basis for these discussions may be found in the philosophy of naturalism. Earle Zeigler (1964) states that naturalism may be the oldest philosophical camp in the western world, dating to the sixth century B.C.

Among the many philosophers associated with naturalism, Jean Jacques Rousseau (1717-1778) is probably the most quoted in outdoor and nature-related literature. Zeigler (1964) makes the following statements regarding Rousseau and his philosophy:

In the first place, he (Rousseau) believed strongly that

man should live a simple existence and should not deviate from a life that closely followed the ways of nature ... The basic thought was that society was artificial and evil, while nature was completely reliable and free.

According to Cole (1952), Rousseau's thinking was influenced by accounts of the virtues of the American Indian. Rousseau felt that the societies, of his time, were basically, artificial, evil, and produced less that adequate individuals. He pointed to the natural life, like that of the American Indian, as an alternative for producing a more positive and self-reliant person.

The naturalist believes that reality is found in the natural order of things. The unnatural or artificial spawns evil, or unnatural conditions.

Since the naturalist philosophy rejects the spiritual, good is found in a simple naturalistic life style. Viewing the complex and technologically based world of today, Rousseau would have been quick to correlate the complexity of the world's problems with the increased artificiality of civilization. There are many people who would agree.

One would think the hunter, fisherman, or outdoorsman would embrace the naturalistic philosophy. Many do, but they also retain their personal religious beliefs (see Thomism). Others, however, may follow one of the other philosophies listed below or a combination of two or more.

Naturalism - Rejects spiritualism, finding reality in the natural order of things.

Idealism

Plato, a Greek philosopher who lived some three hundred years before Christ, is known as the father of Idealism. The Idealist believes that: reality is a matter of mind. That is, reality is simply a matter of what a person's mind is willing to accept.

To the idealist, reality can never be more than an abstraction. Absolute reality exists only in a realm of pure ideas. This world of pure ideas is a preexisting Absolute Mind.

Deeb (1975) states that some idealists insist that the Absolute Mind has nothing to do with God. But, it is hard to separate idealistic philosophy from religion. The idealist seeks perfection in everything.

Realism

Aristotle is referred to as the father of Realism. There are others, however, such as Machiavelli, Spencer, and Russell that have aided in the evolution of contemporary realistic thinking. Aristotle was a student in Plato's Academy. It is interesting that this student took a view exactly opposite to that of Plato. There must have been many hours of lively debate.

Aristotle questioned the philosophy that the mind was the center of reality. Everywhere he saw things that were physical in nature. Aristotle believed that all things in the universe contained both matter and form; that things have substance outside the mind.

For example: An idealist might say that a animal does not exist without a mind to comprehend it. A realist would say that the animal exists independent of the mind that senses it and has purpose, function, and substance that does not depend upon human definition or abstraction. Science is based upon the realistic philosophy. The outdoorsman will find that realism and naturalism have much in common.

Realism - A world of matter and form.

Neo-Thomism

St. Thomas Aquinas, a thirteenth century Italian theologian, integrated the beliefs of the naturalists, idealists, and realists. Rather than reject previous philosophies, Aquinas simply suggested that reality: is both spiritual and physical.

To Aquinas, the Absolute Mind is God, the Creator and Prime Mover of all that is physical. Aquinas taught that ideas and physical things could exist separately. He believed that there is both a spiritual and a physical world that is united in God. In his "teleology" man and all things in the universe are

moving toward a final union with the Creator God.

If one were to question people carefully, their personal philosophy would fall into this camp most of the time. A review of Indian thought makes him a better candidate for this camp than with the naturalists. Since most hunters also believe that there is a higher spiritual order of things (God), like the Indian, they would fall into this philosophical camp.

Pragmatism

Pragmatism is a philosophical camp founded by John Dewey, Charles Pierce, William James, and George Mead. This twentieth century philosophy is primarily related to educational philosophy. Although dictators, communists, and many others share this view of truth and reality. These men concluded that reality is: a world of experience.

Pragmatic reality has also been expressed as: what works.

To the pragmatist, experience-based learning is the most valuable education, a statement with which most hunter education instructors would agree. Also, Dewey believed that the educational process should be geared to the development of individual talents, rather than a standardized process for all students. Deeb (1975) states that, for the pragmatist, the process is an end in itself. This statement is closely related to the realism of Machiavelli who is credited with the statement, "The end justifies the means."

In other words, one should deal with students on an individual basis. It is wrong to assume that a standardized program will produce the same result with all students. Instruction which accommadates individual differences will insure individual results.

Hunter education instructors understand that experience is an excellent method of instruction. A "what works" reality, however, may not include the necessary ethical values to foster sportsmanship in the field. Pragmatism is a rather impersonal philosophy closely related to the idea that the outcome is more important than the method of producing the outcome. It is

easy to see that such an attitude is not consistent with the values hunter education instructors are trying to instill in their students.

Existentialism

The existentialist believes that reality is: a world centered in one's existence. Within this philosophical camp reality starts with one's being. Because a person exists, he/she has the power to control his/her own destiny by making decisions and choices that are good for one's self. The existentialist believes that only the individual has the right to make these choices.

The Vietnam War generation might be considered the existentialist generation, when one considers that the existentialist believes strongly that the individual, not society nor speculative truth, has the ultimate right to determine a course to follow; the highest order of reality rests in individual choice.

This personal philosophy fosters selfishness and, in many cases a contempt for laws and regulations. If reality is within me, then I make my own rules. Do you know hunters that think this way? Most would call hunters with these beliefs - POACHERS!

Humanism

Humanists argue that all that is known, concepts, theory, science, law, and even the belief in God originated in the human mind. Therefore, reality is: centered in human-kind.

A humanist might say that the highest order of good is that which is best for humanity. Individual good is secondary to the good of humanity. Religion is good, to the extent it serves the interests of humanity.

The humanistic philosophy is not particularly concerned about the environment or wildlife beyond the extent to which humanity is involved. Since humanity is the highest order, the interests of humanity overshadow environmental considerations.

SUMMARY CHART

Philosophical Camp	Reality is centered in:
Naturalism	Nature
Idealism	Ideas (spiritual)
Realism	Things (matter and form)
Neo-Thomism	Things and God
Pragmatism	What works
Existentialism	The individual
Humanism	Humanity

Philosophy and Environmental Issues

It was written earlier that beliefs, or philosophy, have an impact upon behavior. In a society where the majority hold common beliefs, behavior patterns are similar. In a society where there is a conflict in beliefs, there is also a conflict in what constitutes acceptable behavior. Environmental concerns and corrective actions are complicated by conflicting beliefs. Below are two examples of environmental issues and possible responses to those issues based upon different views of reality.

ISSUE: Acid rain

Naturalist - Acid rain is unacceptable. Human technology is responsible. The destruction of forests and the killing of aquatic life is a perfect example of the evil created by man in his quest for the artificial. Technology and the poison it produces are forms of human and environmental suicide. The answer rests in the acceptance of a more simple and natural existence. If humans fail to learn to live within the laws of nature, nature will take care of the problem and people will die as is the outcome of all violations of natural law.

Idealist - Acid rain is but another example of the imperfection of human thought and action. The answer will be found in better ideas that will be produced by the more creative minds in the society.

Realist - Acid rain seems to be a growing problem. The seriousness of acid rain and the corrective action will become clear when scientific studies determine the causes and long-term effects. Drastic corrective action at this time is both unwise and unwarranted.

Neo-Thomist - Man was given dominion over the earth by God, but God intended that man should be a wise caretaker of His creations. The pollution and destruction of the natural environment is evil, prompted by man's thirst for wealth and materialistic gain. The answer to the world's environmental problems rests in man's conformity to the will of the Creator and a rejection of materialism. Man should be a good steward.

Pragmatist - Acid rain is caused by the burning of fossil fuels and is tied to the need for transportation and industry. In the absence of acceptable substitutes and/or cost effective alternatives, man must live with the consequences. Sure, that which is possible should be done to cure the problem, but the bottom line is that, economically, the cure is worse than the sickness.

Existentialist - The problems created by acid rain are open to individual interpretation. I am sure that those people living in the affected areas are greatly concerned, but what about those people who must foot the cost of reducing it to acceptable levels? How would it affect individuals in the industries involved and the consumers of those industries' products? How would it affect the individual car owner and the transportation industry?

Humanist - There are greater problems than acid rain for large segments of the world's population. Poverty, starvation, and wars cause infinitely more suffering than acid rain. In the priority of actions for improving the human condition, acid rain is nowhere near the top.

It is hard to argue effectively with any of the views presented above. One might say that each contains truth, but "a" truth is not "the" truth. Truth is based upon one's concept of reality.

ISSUE: Hunting

Naturalist - Hunting is natural. There are both predators and prey in the natural scheme of things. Man is by nature a hunter, so it is natural for people to hunt. On the other hand, killing wildlife for no other purpose than target practice or pleasure is unacceptable. Many hunters have a love of nature and work to help wildlife and the environment. There are a few that abuse the environment and the privilege of hunting. Hunting in and of itself is not wrong, but some hunting activities are both wrong and harmful to the environment.

Idealist - Hunting is an activity that reduces a human being to the level of an animal. Intelligence, the ability to think at the abstract level, is what separates man from the rest of the animal world. At a time in history when humans should be seeking higher ideals, the idea of killing an animal for sport reduces society to the level of the primitive. Hunting is not acceptable to anyone who hopes for a higher order of life based upon ideals rather than carnal and primitive desires.

Realist - Hunting is a necessary reality that helps to maintain a proper balance of populations and habitat in the natural world. With the advent of civilization, natural habitat was reduced and the number and kind of predatory animals became subject to the will of man rather than the natural checks and balances of nature. If a proper balance of animals and habitat is to be maintained in the absence of many natural predators, man must regulate prey animals. One method of doing this is through public hunting. In the present scheme of things, wildlife management has been a successful method of balancing animals and habitat. The hunter is a tool that is used in this management process. Also, the hunter provides the funds needed for scientific wildlife resource management. From a purely scientific and practical point of view, hunting is by far the best and most practical alternative available to the resource manager.

Neo-Thomist - Hunting is not bad in itself. God placed animals on the earth to provide food for other animals and

man. God created the system by which nature is balanced and renewed. But, God also intended that man use, not abuse, the environment. Man should be a caretaker of the natural world. Like a farmer who cares for the land and farm animals, the hunter should desire to leave an inheritance for future generations. The land and wildlife are a gift from God and should be treated as such. To do less is a sin against both God and humanity.

Pragmatist · Hunting works! The system of wildlife management uses the hunter to provide money to fund the program and the method for reducing wildlife populations consistent with existing habitat. The hunter is also a strong political force that offsets private interests that would reduce wilderness areas, diverting them to profit making developments. No other alternative available is as efficient and as effective.

Existentialist · Each person will have to make a personal choice regarding hunting. Like many other issues, hunting involves a moral and ethical decision. As long as there are those who want to hunt, the choice should be available.

Humanist · Hunting neither helps or hurts human kind in the modern countries since hunting is not required to produce food. The important problems of health care, unemployment, homelessness, drugs, and others are not related to hunting in any way. The question of guns and the wanton killing of people may be related, since hunting helps proliferate the number of guns in the country. Also, hunters are usually strongly opposed to gun control and also any form of gun regulation. On the other hand, there is also truth in the argument that an armed public makes both the individual and democracy more secure.

The answer is not clear. The issue of gun control and hunting is hard to separate. If eliminating guns and hunting would save human lives, then one would have to reluctantly be for it.

Final Comments

The hunter education instructor needs to recognize that developing proper attitudes and behavior among students is dependent upon the individual student's perceptions of reality. This is the reason that such areas as hunting traditions, the history of hunting, resource management, and environmental considerations are of great importance in the classroom.

Suggestions For Review

Define reality for each of these:

1. Naturalism
2. Idealism
3. Realism
4. Neo-Thomism
5. Pragmatism
6. Existentialism
7. Humanism
8. How does one's view of reality affect one's view of issues?
9. If the hunter education instructor is to change behavior, what must be changed first?
10. How can a knowledge of philosophy aid the hunter education instructor in dealing with the different attitudes of the students in class?

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CHAPTER III
ETHICS

Introduction

An important element in hunter education is the question of ethical hunter behavior. If there are forms of hunter behavior that are acceptable and forms that are not, then, the hunter must take responsibility for correct behavior. Also, the hunter education instructor must take responsibility for teaching responsible hunting behavior both verbally and by example.

While this is easy to say, it is difficult to achieve. Since ethics are attitudes that govern behavior one must change attitudes of right and wrong to produce change in behavior. Attitudes are developed over time through the process of experience. Consequently, instruction alone rarely produces significant behavior change.

If the above is true, then it should be easier to develop proper attitudes in starting hunters than in those who have already developed attitudes and behaviors over years of experience. In any case, it is the instructor's responsibility to work with both the young and the experienced hunter.

The purpose of this chapter is to provide the hunter education instructor with some insight into the process through which attitudes and behaviors evolve. By gaining a better understanding of the process and the instructor's place in that process, hunter education instructors should be able to attack the problem of ethics and hunter responsibility with more confidence.

Attitudes, Ethics, and Behavior

Humans come to know through a process of learning by the interaction of instruction and experience. Human acts are most often decisions made on the basis of what they know or how they perceive a situation. John Locke, a noted philosopher theorized that individuals act in what they perceive to be their

best interest. While many have rejected this idea and offered examples of exceptions, it does contain an obvious element of truth. Consider the following statements:

1. If we avoid doing something because the penalty outweighs the benefit, we are acting in our own interest.
2. If we act knowing that there is a possibility of a penalty, then we are making a logical decision that the benefits of a wrong act are greater than the risk of punishment.
3. If we fail to act because we feel that the action is wrong, then we are making the logical decision that the benefits of right action are greater than the promised benefits of a wrong act.

Societies pass laws and impose penalties for unacceptable behavior in the effort to bring order to the interactions of a population. It is obvious that the criminal is willing to take the risk of penalty to gain the benefits of that violation of law. Behavior, when viewed at this level, is no more than a matter of economics; it is simply a matter of personal judgement of winnings verses losses.

Ethics, when defined from the social, professional, or legal perspective, are: ***Behaviors that are socially, professionally, or legally acceptable.***

If the hunter uses the above definition as a yardstick for measuring behavior in the field, then any of the actions listed below are acceptable:

1. Completely wiping out a covey of quail, as long as the number of quail are within the legal limit
2. Shooting sitting quail, doves, ducks, or other game birds
3. Shooting an arrow at a deer at a distance of ninety or one hundred yards.
4. Taking a fawn during an anterless season
5. Shooting groundhogs and crows and leaving them hanging on a fence
6. Shooting at a running deer through thick cover
7. Dumping a limit of doves in the trash
8. Making no effort to track a wounded deer

It should be obvious that any definition of ethical behavior that judges such acts to be acceptable is in need of some revision. Then, what is a good definition of ethical behavior for the hunter education instructor to use in the classroom?

Consider this definition:

Ethical behavior is that behavior that is good for the hunter, the sport, the wildlife, and the environment.

If public hunting is to continue much the same as it has in the past, hunters must take hunter ethics and responsibility seriously. Anti-hunting forces make good use of the behavior of unethical hunters. Unacceptable behavior on the part of hunters helps to make up the mind of the nonhunting public.

It is hard o convince a nonhunter that hunting is a valid resource management tool and that hunting and hunters are good for the preservation of the environment. Unfortunately, the media tends to home in on the unacceptable acts of irresponsible hunters and overlook the good work of the responsible majority.

It is time that responsible hunters reject the idea that they should, somehow, be ashamed of their hunting traditions. It is time that sportsmen tell, with deserved pride, the true story of the hunter's role in the preservation of the nation's wilderness and wildlife heritage. The ethical, responsible hunter is still the best hope for the preservation of our wilderness/wildlife heritage.

How Attitudes Are Developed

Attitudes and behavior are the end products of learning through instruction and experience. Attitudes develop as knowledge and understanding develops. Attitudes, then, can and will change as knowledge and understanding grows.

Consider the following:

AWARENESS ☙ KNOWLEDGE ☙ UNDERSTANDING ☙ ATTITUDE ☙ BEHAVIOR

An individual first becomes aware of something, be it an object, an idea, a reality, or any number of things. Over time,

with instruction and experience, they gain knowledge. In time they gain an understanding. The level of awareness, knowledge, and/or understanding forms the basis for an attitude. The attitude forms the foundations for behavior.

For example, at some point in time we become aware of the activity of hunting. Over time we gain knowledge of hunting from many sources. We learn from those with whom we hunt. We learn that there are laws related to hunting. We are instructed in and observe behavior of other hunters. What we read and see becomes a part of our knowledge base. We learn from experiences, both good and bad. We learn from peer pressures and our association with others. Through this process we come to an understanding of hunting, based upon what we learn and experience.

At any point in time we have an attitude, a perception of right and wrong behavior, based upon what we have learned and experienced. It is a personal attitude, a personal truth. What we perceive to be true is in fact real. We act in relationship to our own feelings of truth and reality. If you are to change my behavior, you must first lead me to a new understanding of what is true and real. You must first alter my view of reality.

With young hunters the instructor must work to develop an awareness that hunting involves more than just stalking and bagging wildlife. The young hunters must be made aware of the history and traditions of hunting. They must become aware that a code of conduct exists outside the hunting laws. They must become aware that with the right to hunt comes a responsibility to the wildlife and the natural environment.

If one can instill within the young hunter these awarenesses, then what they learn can be measured on a larger scale and attitudes developed on a deeper understanding or reality. Knowledge might be thought of as tools and awareness as a tool box. Tools thrown into a toolbox without partitions become hard to sort out. A tool box with several partitions allows one to organize tools into a working order. The human

mind uses awareness to organize knowledge.

Therefore, if the hunter education instructor fails to develop within the student the proper range of awareness, then the student only receives a jumble of facts. Since attitudes are logical outcomes of awareness, knowledge, and experience, the student is handicapped in the development of proper attitudes and ultimately proper behavior.

Older, Experienced Students

The experienced hunter comes into the class with considerable knowledge, established attitudes and behaviors. Many times these attitudes are at odds with the content of the course. Since they are established, they are difficult to change.

To change these attitudes the hunter education instructor must lead the experienced hunter to a new awareness and a new organization of knowledge and experience. To merely lecture that one should do this and not do that is not enough. The individual must be led into a new way of thinking about old habits and behaviors. Remember, it is easier to teach bad habits than to break them.

Conclusions

The hunter education instructor is responsible for more than delivering information. The hunter education instructor is responsible for developing an acceptable level of hunter behavior. To do this the instructor must go beyond the mechanics of hunting safety and impact the way a hunter thinks.

Suggestions For Review

1. Is there a difference between hunter ethics and hunter responsibility?
2. How are attitude and behavior related?
3. Why could it be said that many people are conditioned to act to avoid punishment rather than to do good?
4. Is logical behavior and ethical behavior the same?

5. How are the definitions of law and ethics different?
6. Can one act legally and unethically at the same time?
7. Why should hunters be proud of their hunting traditions?

Define:

8. Awareness
9. Knowledge
10. Understanding
11. Attitude
12. Behavior
13. Do attitudes and ethics change?
14. Is it harder to develop new attitudes within students or to change existing attitudes?
15. Why must the hunter education instructor go beyond the mechanics of hunting safety in the teaching of hunter education courses?

CHAPTER IV
INSTRUCTIONAL DELIVERY

Introduction

The purpose of this chapter is to discuss the process of instructional delivery, including testing. Volunteer instructors need to be aware that instruction is a complex process involving the successful interaction of a number of factors.

Education and Schooling

Education and schooling are not the same, although they certainly overlap. Consider the definitions below:

Education - The lifelong process of learning.

Schooling - A formal process of teaching and learning sponsored by a group, organization, or society that insures an individual's education is not left to chance.

Education, then, is all that is learned over a lifetime and includes both informal and schooled learning experiences. Two people from two distinct regions of the country may speak two dialects of the same language. A person may have little formal education but be well educated in many areas of endeavor. In this case, learning is left to chance. Language is a good example. One can know and communicate using a particular language without ever attending a school or completing a course of study in that language. In this way, individuals learn by experience. Different individuals with different experiences may have different knowledges and understandings. Most groups, organizations, and/or societies find it necessary to insure that all members have in common a core of common knowledge and understanding. This is essential if the group is to communicate and work together to reach common goals. To insure this common knowledge, a system of instruction is developed. Hunter education is such a system.

At one time, hunter education instruction was fragmented. The content of courses consisted of what an individual state or

organization (such as the National Rifle Association) determined should be taught. Hunter education students in Kentucky may or may not have learned the same knowledge as those students in Montana. Today state agencies and organizations have band together to form a consolidated group-the Hunter Education Association (HEA). Curriculum has been standardized so that students throughout North America, including Canada and Mexico receive similar core concepts.

Volunteer hunter education instructors should participate in the effort to develop among hunters a common set of understandings, values, and behaviors that will insure the future of hunting. Each instructor is part of a broad based effort that will eventually lay the foundation upon which each hunter stands. An Instructor is a teacher in every sense of the word. The success or failure of this great venture depends entirely upon the success or failure of the instructor in the classroom and in the field.

The Elements of an Instructional Program

Instructional programming is more complex than a teacher passing information to a student. An instructional program is made up of a number of interacting elements that flow through an instructor to the student. These elements are:

1. Purposes, goals, and objectives
2. Content
3. Materials
4. Organizational structure
5. Facilities
6. Instructional competency

All of these must be in place in the right proportions if the maximum effectiveness of an instructional program is to be achieved. Above all, the instructor is the most important since all of the other elements flow through the instructor.

1. Purposes, Goals, and Objectives

Purposes are the broad, general reasons for offering the program. For example, in hunter education, one purpose might be expressed as:

A. To provide leadership and establish standards in the development of hunters to be safe, knowledgeable, responsible, and involved.

Goals are points of aim, or levels of success that are to be reached. For example:

A. All students will successfully complete the course, making a passing grade on the written test and acting responsibility on the range during live firing.

Objectives are mile markers along the road to achieving a goal. They can be tested for. For example:

A. Students will make a grade of at least 81% on each of four tests, or;

B. Students will demonstrate safe ways to cross a fence with a shotgun, or;

C. Students will be able to identify hunted and nonhunted animals.

Without a clear understanding of the purposes, goals, and objectives of a program of study, content is often improperly delivered, partly delivered, modified to meet the instructor's own objectives, or not delivered at all.

2. Content

Content is the knowledge or skills that are to be imparted to the student in order that the purposes and goals of the course are to be met. In some cases the content may be evident, such as with wildlife identification. The instructor has little latitude in the subject matter. Instructor latitude comes with the method used to deliver the content. For example, wildlife identification can be learned by:

A. Lecture
B. Discussion
C. Question and answer
D. Visual aids
E. Simulation
F. Role playing

Each instructor will approach content delivery somewhat differently. The best method is WHAT WORKS BEST FOR

YOU. Good Instructors are not afraid to experiment with new delivery systems. If one thing doesn't work try something else. Also, there is nothing wrong with borrowing good ideas from other instructors!

3. Materials

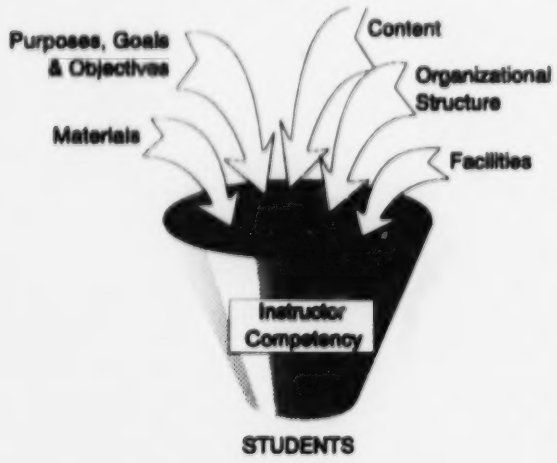
Materials are all those things necessary to deliver content. A few examples are books, projection equipment, film, guns, ammunition, targets, first aid kits, bows, arrows, targets. Some content needs more in the way of materials than other content.

While a good instructor can get by without the necessary materials, the effectiveness of the instruction is always decreased. The quality of the materials is directly related to the quality of the instruction.

4. Organizational Structure

Organizational structure is how the class is arranged and conducted. For example, the schedule that is followed and the way time blocks are managed have an effect on the course. Running over on one time block means that the next time block will be shortened, leaving some content undelivered.

Organizational structure also includes the environment in which teaching takes place. For example, do students feel free to ask questions? How are students treated that argue or



disagree with the instructor? Is the atmosphere relaxed, as in a classroom or highly organized and tightly controlled as it should be with live firing.

Organizational structure can be positive to learning or it can be a negative factor. One quality of a good instructor is the ability to change the organizational structure of various sections of a course to maximize the impact of the content on the student.

5. Facilities

Content is delivered better in adequate facilities. The volunteer instructor often has little choice in where the course is taught. Therefore, the instructor must be ready to work under less than perfect conditions. At times this seems almost impossible, but a little creativity can save the day.

6. Instructional Competency

Of the six factors, instructor competency is the most critical. Good instructors can go a long way in overcoming deficiencies in the other elements but poor instructors are less than adequate under perfect conditions. All the other factors flow through the instructor to the students (See diagram on page 30).

The volunteer instructor should strive to develop greater instructional competency with each class taught. Teaching excellence develops with time and experience. Even professional teachers have a lot to learn. (Think of the best and the worst teachers you have ever had. This is a good starting point. What made the good teachers good? What made the poor teachers bad? If you can answer these questions you are on the way to becoming a good and effective instructor.) Instructors should constantly evaluate each other. By examining good traits and bad traits of others, instructors can improve their own effectiveness.

Testing

Why are tests given? The most common answer given would be, "To make sure the student has learned what was taught." That answer is correct but it is not the only answer.

Consider the following reasons for testing:

1. To insure content is learned
2. To test the degree to which objectives have been met
3. To indicate to students what they need to review
4. To be used as another kind of learning experience
5. To let the instructor know how well the content was delivered
6. To insure a level of common knowledge has been gained by all students
7. To provide a method of accountability for the hunter education group.
8. To insure minimal standards are met
9. To rank instructor's effectiveness
10. To highlight program delivery deficiencies.

Usually, when a student fails, the program has failed the student. That is, the program has failed to deliver the level of instruction necessary for that student to meet the minimum standards. While good and motivated students can overcome deficiencies in the program, poor students rarely can.

Unfortunately, students come in a range of learning abilities and the instructor must deal with all that come. Even the best instructors will fail to reach some students but the measure of instructor success usually swings upon the success experienced by the poor students.

Instructors should be concerned about the test scores of their students. Are students more apt to miss questions in one section of the course than another? If so, it is a good idea to spend some time reorganizing and reworking the content delivery in that area.

Suggestions For Review

1. Define Education.
2. Define Schooling.
3. The Hunter Education Program is directed toward what purposes?
4. Should the content of hunter education be exactly the same in all states/provinces?

5. Why are instructional materials important?
6. In what ways are proper facilities important?
7. Explain why the instructor is the most important element in a hunter education course.
8. How does the instruction of parents and hunting partners impact formal hunter education training?
9. How is student testing related to instructor competency?
10. What can the instructor learn from reviewing students' tests?

CHAPTER V
TEACHING ETHICS AND HUNTER RESPONSIBILITY

Introduction

The purpose of this chapter is to discuss the teaching of ethics as a process. Note that ethics is treated as a process rather than a subject. This is important since ethics should be an integral part of all hunter education.

Ethical behavior and responsible behavior are difficult, if not impossible, to separate. Therefore, safe and responsible gun handling is also ethical gun handling. Responsible hunting behavior in the field is also ethical hunting behavior in the field.

If the above is true, then all sections of hunter education should be taught from an ethical perspective. This approach is logical if teaching responsible behavior is the ultimate goal of hunter education and behavior is based upon proper ethics or attitudes.

Overview

Part I of the Outdoor Empire Publishing, Incorporation's Hunter Education Handbook is titled, "Hunter Responsibility." This part contains three chapters: (1) Training Program, (2) Hunter Ethics, and (3) Wildlife Conservation. Such placement, at the first of the book, is evidence that this section provides a foundation for what is to follow. It should also be evident that hunter responsibility and ethics are related to the rest of the content of the book.

Hunter Responsibility; Responsibility To What?

Responsibility to Self and Others

The Ten Commandments of Firearm Safety are found within Chapter One. These commandments are directed

toward the hunter's responsibility to self, others within range of the firearm, and the property of others. A projectile fired from a firearm is the responsibility of the shooter. The shooter is also responsible for the impact of that projectile.

The Ten Commandments of Firearms Safety are not laws that carry the penalty of a fine or jail term. Hunters may violate any or all of these commandments if they choose to do so. The Commandments are, however, common sense rules that define responsible behavior in handling firearms. They are self-imposed rules governing behavior. Self-imposed rules are followed when the hunter determines that they have value and that following them is the right thing to do.

Responsibility to Wildlife and the Sport of Hunting

Chapter Three, Wildlife Conservation, instructs that:

1. North Americans have a heritage and tradition of hunting and firearms ownership.
2. Wildlife and habitat must be preserved and managed if hunting is to continue.
3. Conservation and wise use of land and habitat is the responsibility of all hunters.
4. The hunter is the primary tool in the continued conserva tion and wildlife resource management effort.

1. North Americans have a heritage and tradition of hunting and firearms ownership.

Hunting has been a part of the North American tradition since the days of the pioneers. Hunting provided meat for the table and skins for trade. In many areas, hunting remains a subsistence activity.

The Europeans learned from the Indian that game belonged to everyone. This concept has carried over into modern times. A successful hunt might mean survival in the winter. Also, to waste wildlife could mean starvation.

Unfortunately, not all of North America's hunting history has reflected a caring attitude toward wildlife. The near extinction of the buffalo and the elimination of the passenger pigeon

are examples of the abuse of wildlife for profit.

Firearms ownership is a tradition that has lasted nearly five hundred years. A firearm was needed for hunting and protection by the pioneers. Today a firearm serves much the same purposes.

There are those in the United States who argue that firearms ownership is not a constitutional right. Since no one has seriously questioned private gun ownership since the adoption of the constitution, and since the framers of the constitution privately owned guns, there seems to be little doubt that the founding fathers intended the citizens to be both free and armed.

2. Wildlife and habitat must be preserved and managed if hunting i s to continue.

Habitat is the key to healthy hunted and nonhunted wildlife populations alike. Without proper habitat, many species of wildlife cannot exist. When wildlife and humans are in competition for space, humans usually win. The loss of habitat is critical for some species and seems to help others. For example:

The whitetail deer is doing very well sharing the farms and transitional forests with farmers. The dove is also doing well. On the other hand, as farmers and developers dry up duck breeding grounds in the north, waterfowl populations suffer.

In the face of expanding pressure on wilderness areas, wildlife and habitat must be managed effectively if healthy wildlife populations are to be maintained. The hunter is an essential tool in the management program, providing money for operations, managing population control, and adding political influence in the competition for resources.

3. Conservation and wise use of land and habitat is the responsibility of all hunters.

Hunters have a responsibility to use wildlife resources wisely. Future generations will have only what the hunters of today pass on to them. It is difficult to picture a world in which wildlife is limited to a few reservations, there is no public

hunting, and it is illegal to own a firearm. It could happen if hunters fail to take their responsibility seriously.

4. The hunter is the primary resource in the continued conservation and wildlife resource management effort.

For all the reasons above and many more, the hunter is the most important element in the continuing conservation and wildlife management effort. The hunter has many responsibilities. None, however, are more important than to fight for our wilderness heritage, hunting traditions, and firearms ownership rights.

Ethics and Behavior

Each hunter has self-imposed rules of behavior. It could be said that these rules are a set of ethics based upon a personal understanding of right and wrong actions. These rules direct us into doing things because, "it is the right thing to do." They also keep us from actions because, "it is the wrong thing to do."

Ethical behavior depends upon the motivation for acting or not acting. If we choose not to do something because we do not want to pay a penalty for that action, then we have not acted ethically. If we choose not to do something because we feel that the action would be wrong, then we have acted ethically. For example:

Question:

The limit on doves is 12.

I have my limit and a dove flies by at 25 yards.

I choose not to shoot the dove. Have I acted ethically?

Answer:

If I choose not to shoot because I am afraid of being caught with more than the limit and go to court, then I am not acting ethically.

If I choose not to shoot the dove because my personal values instruct me that shooting the dove is wrong, then I have acted ethically.

Public Laws and Behavior

Laws and ethics are different. Ethics are self-imposed rules based upon the individuals perceptions of right and wrong. Laws are rules of behavior imposed by society to insure acceptable behavior. Laws usually have a penalty attached to act as a deterrent to violators.

Fish and wildlife laws are enacted for several purposed. They are enacted to protect wildlife from hunting abuse and to insure healthy populations. They are also enacted to aid biologists in wildlife management efforts. In some cases, they are enacted to protect the hunter.

Hunters have both a legal and an ethical responsibility to obey the law. Hunters must, however, adopt behavior that goes beyond the law and seeks to do what is right for wildlife, the environment, and other hunters.

There is an important area that Chapter 3 does not cover. This area deals with the land and wildlife ethic of the American Indian. For example, in Europe wildlife belongs to the landowner. Wildlife in the United States is public property, a concept we gained from the Native Americans.

Also, the American Indian viewed the land as public property. National parks and public lands had their origins in this Native American concept.

Native Americans have always disagreed with the exploitation philosophy of the European culture. From the earliest Indian writings, they preached an environmental message. Over time, there have been others who have voiced concern about the degradation of the environment and the need to preserve the American wilderness and the traditions that were unique to early America. Today, as never before, this appeal for the development of a land and wildlife ethic among Americans is absolutely vital.

The next chapter is called ENVIRONMENTAL EVANGELISM. What is written in this chapter should be considered carefully by hunter education instructors. Also, it includes quotes that will be helpful in teaching hunter ethics and responsibility.

Suggestions For Review

1. What historical evidence indicates that the founding fathers were in favor of private firearms ownership?
2. What is the difference between laws and ethics?
3. Why is a knowledge of the traditions and history of hunting important?
4. Discuss the terms: attitude, value, and ethic?
5. Do you tend to act from ethical values or just obey the law?
6. What may happen if hunters do not adopt ethical behavior?
7. How could adopting ethical behavior reduce hunting accidents?
8. What is the most important element in ethical behavior?
9. Can you give an example where staying within the law might be less than ethical in your value system?
10. Why is the teaching of hunter responsibility treated as a process rather than a subject?

CHAPTER VI
ENVIRONMENTAL EVANGELISM

Introduction

The dictionary definition if evangelism is:

A preaching of the Gospel or an earnest effort for the spreading of the Gospel.

One of the definitions of gospel is:

Anything earnestly believed or taken as a guide for action.

The above terms are usually used in a religious sense. In many ways, the environment movements, both now and in the past, have paralleled religious movements. In both, individuals have attempted to spread the truth, convince people of the error of their ways, and bring about a new order through a change in attitude and behavior.

The term "environmental evangelism" is an appropriate term for modern efforts to change environmental behavior. Many individuals and organizations are exposing environmental sins on a global level and preaching the need for new environmental attitudes and behavior.

Environmental Sins

Some, but not all, of the environmental issues that have attracted worldwide attention are:

1. Increasing levels of toxic waste that contaminate the oceans, ground water, and human habitats;
2. Growing levels of air pollution, acid rain, and depletion of the ozone layer in the atmosphere;
3. Rapid destruction of the world's rain forests and the resulting worldwide effects;
4. Growing extinction of plant and wildlife species;
5. Continued expansion of human populations;
6. Growing numbers of endangered species and the poaching and commercial killing that thwart preservation efforts;

7. Rapid depletion of limited non-renewable resources;
8. Rapid loss of soil and tillable land;
9. Loss of forests;
10. Development of critical wildlife habitat;
11. The growth of deserts in Africa and South America;
12. Oil spills and oil development in environmentally sensitive areas;
13. Failure of governments to take strong action on environmental issues and properly police and regulate corporations and corporate violators.

The common denominator in each of the above problems is growing human populations with an increasing dependence upon technology and industrial growth. Developing nations, wishing to share in the higher standard of living of the industrial nations, are all too willing to trade their natural resources and balanced environments for industrial development.

Many environmentalists and scientists believe there is little chance of reversing damaging trends. They believe that conditions have already made undesirable environmental change inevitable, even if attitudes and behavior could change immediately. They predict that humanity will eventually pay a catastrophic price for present environmental sins. They point to atmospheric change, extinction of species, irreversible environmental changes, toxic waste health problems, and growing starvation as evidence of an approaching global blight.

Others have faith in technology and human inventiveness. They believe that science will develop quick cures, unlock new resources, and provide answers to problems before they become critical global problems.

Still others choose to ignore environmental issues unless they are personally affected. Predictions of serious problems for future generations are lost in the quest for a better life today.

In reality, global environmental problems are many and the known solutions are unacceptable to those seeking a better life, or those wishing to maintain the status quo. In the end, nature will exact a price for environmental destruction.

Nature's checks and balances often seem cruel, but they are effective.

This chapter will not dwell upon the multitude of environmental problems that exist. Instead, it will introduce the reader to some of those who have preached the gospel of good environmental behavior and have projected the consequences of seeking unlimited growth at the expense of the environment in which all must live.

The Gospel According to the American Indian

The writer has long been fascinated with the environmental insight of the native Americans. There is ample evidence that they understood basic ecological concepts and developed lifestyles integrated with the natural order of nature rather than in conflict with nature. This basic difference in perceptions of the natural world is aptly expressed in the following words of Chief Luther Standing Bear (1933): "We did not think of the great open plains, the beautiful rolling hills, and winding streams with tangled growth, as 'wild.' Only to the white man was nature a 'wilderness' and only to him was the land 'infested' with 'wild' animals and 'savage' people. To us it was tame. Earth was bountiful and we were surrounded with the blessings of the Great Mystery."

The European (Christian) environmental ethic is based upon God given dominion over all living creatures (Genesis 1: 26). The scope of human behavior, in the application of dominion concept through history, has been the exploitation of natural resources for the purpose of gaining wealth.

McLuhan (1972) writes that the Indians believed in a Mysterious Power (the Great Spirit or God) Whos greatest manifestation was nature. He writes of the words of Young Chief who said, "The Great Spirit, in placing men on the earth, desired them to take good care of the ground ..." This statement seems to be in harmony with Genesis (2: 15) which reads: "And the Lord God took the man, and put him in the garden of Eden to dress and keep it."

Consider, that for the 16,000 to 20,000 years that preceded the introduction of European ideas into the Americas, Indian civilization and philosophy flourished and the natural environment remained stable and balanced. In contrast, even the ancient European kingdoms were obsessed with conquest and dominion. Wars were waged and cities, people, and natural resources were wasted, much as they are today. An example is cited by Cobbin (1879) who writes that Solomon, in all his wisdom and glory, set 80,000 men to hew the cedars of Lebanon for 20 years in building the temple and his personal dwellings. All were later destroyed and the great forests of Lebanon are gone.

Cobbin (1879) also writes of the natural environment of the Holy Land, as it was in Ancient times. He writes of the plain of Sharon and the cities, fields, vineyards, orchards, and olive groves that, "... were once fruitful and sustained vast populations. "Today, the land and ruins of cities are covered with sand, scarcely populated, and grow little more than thistles.

Inherent in the dominion concept is the ownership of land and the right of the owner to personal disposition of all that is associated with that land. This concept of land ownership was in absolute conflict with Indian ideas, and was never accepted. This conflict of ideas was expressed by Chief Joseph in 1877 when he said, "We were contented to let things remain as the Great Spirit made hem. They were not (white men), and would change the rivers if they did not suit them."

The Indian view of the European landownership concept and the conflict with land use philosophy is beautifully expressed by Sitting Bull, as recorded in McLuhan's book, Touch the Earth, page 90:

"It is through this mysterious power (Nature) that we too have our being and we therefore yield to out neighbors, even our animal neighbors, the same right as ourselves, to inhabit this land.

Yet, hear me, people, we have now to deal with another

race – small and feeble when our fathers first met them but mow great and overbearing. Strangely enough they have a mind to till the soil and the love of possession is a disease with them. These people have made many rules that the rich may break but the poor may not. They take tithes from the poor and weak to support the rich who rule. They claim this mother of ours, the earth, for their own, and fence their neighbors away; they deface her with their buildings and refuse. The nation is like a spring freshet that overruns its banks and destroys all who are in its path. We cannot dwell side by side."

A more modern view of the destructive nature of modern American land use policy is presented in a letter to President Nixon by leaders of the Hopi nation:

"... The white man, through his insensitivity to the way of Nature, has desecrated the face of Mother Earth. The white man's advanced technological capacity has occurred as a result of his lack of regard for the spiritual path and for the way of all living things. The white man's desire for material possessions and power has blinded him to the pain he has caused Mother Earth by his quest for what he calls natural resources. And the path of the Great Spirit has become difficult to see by almost all men ...." (New York Times)

In the face of all the global environmental problems that face the world's population, it is difficult to disregard the Indian's view of what has brought them about. It is also realistic to see that the world will not, and in fact cannot, embrace the concepts and lifestyle of the Indian. The answer must be found in developing an environmental ethic based upon the Indian concept of environmental stewardship, rather than unrestrained domination and exploitation.

The Impact Of Indian Philosophy and Concepts

Though rarely credited, Indian philosophy has had a lasting impact upon America. The idea of public ownership of land and wildlife, so well expressed by the Indian, is found in

the National Park System, wild rivers legislation, and in the millions of acres of public lands. In this regard, the Indian's philosophy has impacted many nations outside the United States. Many have followed American leadership in the formation of parks and preservation areas.

The public ownership of wildlife in America stands in contrast to most of the European nations, and probably has its roots in Indian philosophy. The idea that one owns property, but not the wildlife that inhabits that property, is a traditional American view. It certainly did not originate in Europe where landownership and right of disposition also included all the wild inhabitants.

Spreading the Word

One of the most important responsibilities of the hunter education instructor is imparting an understanding of the natural environment to all who have an interest, and even those who do not. Knowledge generates a need for more knowledge, and understanding generates concern.

Situations are rarely corrected by legislation, but through the development of new attitudes among the majority. Attitudes change slowly and convictions are often forgotten by the realities of day-to-day life. Interpretation of the natural environment becomes a continuing responsibility of those who have understanding and would change environmental attitudes.

Dr. Tate C. Page, Former Dean of the College of Education, Western Kentucky University, once wisely instructed the writer, "The ultimate evidence of changed attitudes is changed behavior." All too often, the surface concerns of people involving environmental issues fade in the face of discomfort and inconvenience. The greed and selfishness that the Indians recognized in the early settlers remains a roadblock to significant local, national, and global land use change.

The hunter education instructor must become both a teacher and an environmental evangelist, exposing present and past environmental sins and working to develop a new under-

standing of the complex order of the web of life. Yet, the hunter education instructor as an interpreter must not dwell on the complexities, but strive to make the complex simple and easier to understand.

One may not teach what one does not understand. The hunter education instructor must be both teacher and student, constantly observing, studying, and seeking new insights. Like the Indian, the true lover of nature remains engrossed in seeking the real and active principles of nature through-out life.

During the course of American history, there have been many environmental evangelists. Their writings provide a wealth of knowledge for those who wish to follow in their footsteps.

Final Comments

Environmental evangelism and hunter education share a common purpose, although the methodology, goals, and messages may vary among organizations and individuals. The purpose is simply: "to develop within individuals an environmental ethic that will cause them value the natural environment, its wildlife, and behave accordingly."

Becoming an interpreter of nature, as a hobby or as a professional, has many rewards. The world and all that is in it changes when one comes to understand its processes and can identify its plants and animals. To spend one's life in the artificial world of modern civilization, never exploring or coming to know the natural world we inhabit is to live only half a life. The garden of Eden still exists, and can be found just outside the city limits.

Consider carefully the following words of Chief Luther Standing Bear (1933) and consider their importance to modern society:

"The man who sat on the ground in his tipi meditating on life and its meaning, accepting the kinship of all creatures and acknowledging unity with the universe of things was infusing into his being the true essence of civilization. And when

native man left off this form of development, his humanization was retarded in growth."

The author hope instructors will find something in this book that will help in the effort to teach a new generation of hunters. Hunter education is the only answer to the future of hunting. If this is true, then the volunteer hunter education instructor is truly a powerful force for good.

Suggestions For Review

1. Define environmental evangelism?
2. What was the difference the values of the Native Americans and the Europeans?
3. What impact did Indian philosophy have on the American view of wildlife and the wilderness?
4. Why is a knowledge of the history of Indian and European relationships important?
5. Discuss the need for environmental evangelism today?
6. Did the Indian act from ethical values?
7. What will happen if hunters today adopted Indian values?
8. How could adopting more ethical behavior change the overall public attitude about hunting and hunters?
9. How can a knowledge of Indian philosophy be used to teach ethics and responsible behavior?
10. Can a hunter be an animal rights supporter?

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